

unknown, giving us J E. containing the code of laws found in Ex. xx. -xxiii.

Again, about 620 B. C., when the equilibrium of the old religious forces had become somewhat altered and some new teaching was necessary, Hilkiab the priest prepared another code and, together with Shaphan the scribe, persuaded the pious King Josiah and the people that it was a lost work from the pen of Moses. This was code D., Deut. xii.-xxvii. Of course H. has also come into existence sometime, so that when during and after the exile (Sixth and Fifth Centuries B. C.) the priestly influence becomes predominant in Israel, a new code is required—the Priests' Code, P., all preceding documents being recast and redacted to harmonize somewhat with this prevailing priestly bias. This (in general outline and with many elements omitted) is the Higher Critical account of the date and composition of the five so-called Books of Moses, the Pentateuch.

Now, taking this as an example, the question is, What influence has such a theory of these books of scripture upon *the Gospel preacher who accepts it?* If Deuteronomy was a forgery passed off upon the people as a long lost work of Moses to support the plans of a few ambitious officials in the reign of Josiah, and if the whole Pentateuch was redacted to suit the theories of a self-seeking priestly despotism, can the minister of the Gospel commend such books to his people? Can he preach these statements as soul-saving truth, to be believed or rejected at the peril of their souls? If large portions of these books are the result of manipulation and misrepresentation, how does he know what portions are reliable? How can he sincerely stand before his people as the messenger of God believing such a theory and yet preach the contents of these books as the will of God for their salvation? Two courses are open to him—either to cease preaching from these and other books similarly treated by Higher Criticism, or else to treat some portions of them simply as themes for ethical lectures; but in either case he ceases to use these books as God's message of salvation.

If he halts, if he betrays doubts, if he begins to omit reading the strikingly miraculous, if he begins to shrink from the whole supernatural in the Old Testament, if he at last